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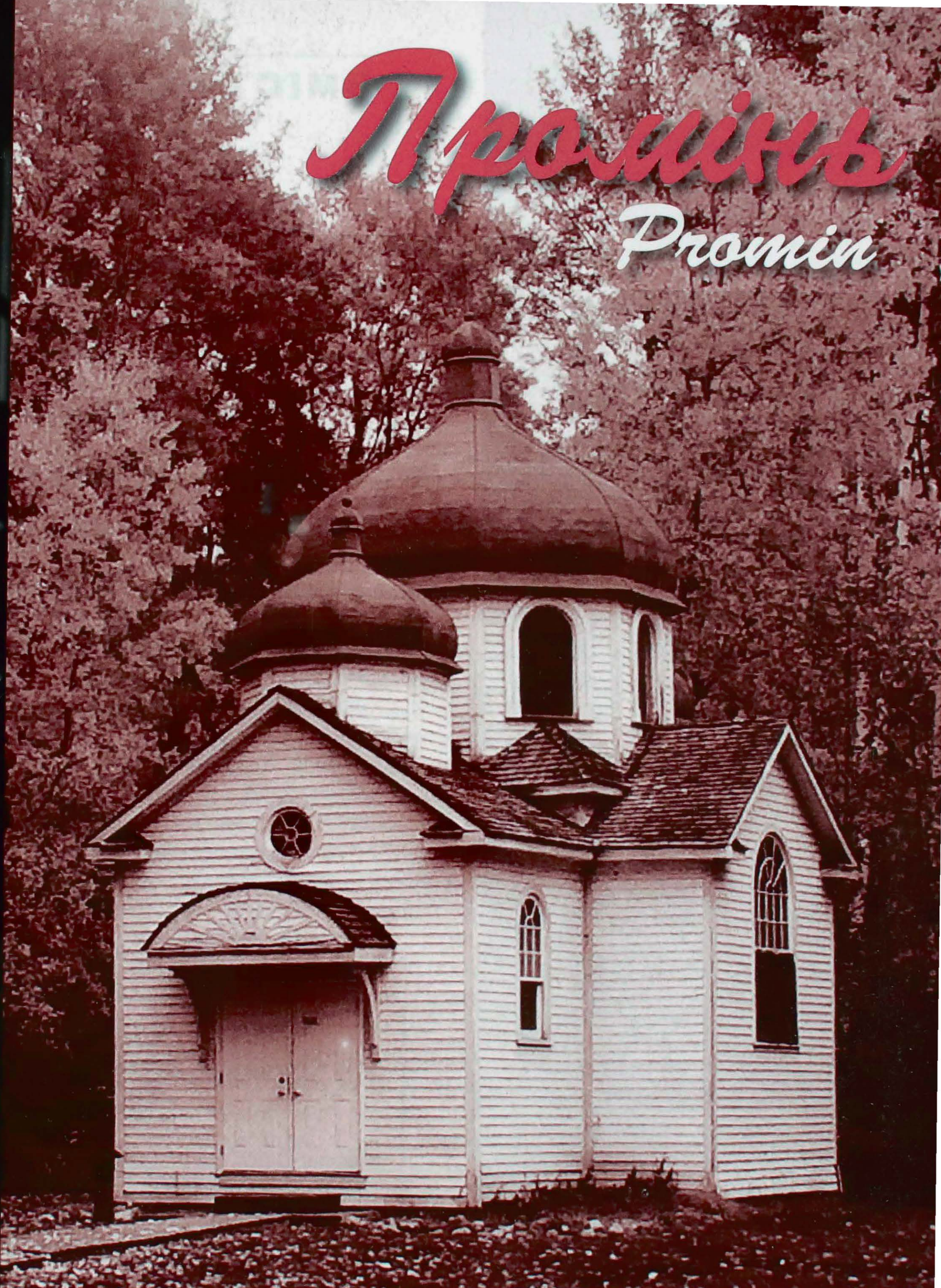

Святкуємо Сторіччя УПЦК

100th Anniversary of the UOCC

Добродійка Євгенія Равлюк

Dobrodiyka Jeannette Rauliuk

Це наша Церква

Our Ukrainian Orthodox Church of Canada

Союз Українок Канади

August/September 2018 Issue

ПРОМІНЬ
Виходить що другого місяця,
видає
СОЮЗ УКРАЇНОК КАНАДИ
Рік LVIII
серпень - вересень 2018 р.

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Nous reconnaissons l'appui financier du gouvernement du Canada.

Canada

РЕДАКЦІЙНА

EDITORIAL

Leona Bridges
Editor

Дорогі Читачі!

Вітаю Вас з нагоди століття Української Православної Церкви в Канаді! Сподіюся, що Вас побачу в Саскатуні в місяці серпні протягом наступного Собору.

Заснування Української Православної Церкви Канади не легко звершилось. Через певні причини, піонери українського походження не всі розуміли, що вони з України та що походять з того самого роду. На початок 20-го сторіччя, Західня Україна була під австрійсько-мадярською владою. Там також були й польські впливи. Де інше був російський вплив. Імміґранти, знаходячись у Канаді в той час, не мали великої освіти—були переважно селянами. Установлення Православної Церкви з'єднало до певної міри наших піонерів та виснило їх ідентичність.

Я мала нагоду вислухати проф. Івана-Павла Химки не давно. Він був головним доповідачем на церковному обіді 24-го червня цього року в Катедральному Соборі св. Івана Христителя в Едмонтоні. При обіді, парафіяни відсвяткували 100-річчя УПЦК. Др. Химка представив певні факти з історії нашої церкви, які мене здивували. Переважна більшість фундаторів Церкви були галичанами з колишніх українських католицьких родин, такі люди як Петро Зварич. (Один з них був моїм дідом—Григорій Фарина. Щодо освіти, Дід закінчив тільки другу клясу на Україні... працював понад 50 років у Канаді на рейках.) Професор нам розповів, що на Україні виринало непорозуміння між священиками та людьми. Священники католицької церкви вишклолили. У кінці, отримали таку високу освіту, що відчули натиск стати на вищому соціо-економічному рівні. Почали вимагати оплати від своїх парафіянів. Люди почали недовіряти їм. Тому в Канаді, ці люди хотіли створити церкву при якій не тільки священники, а і миряні матемуть голос. Установили Українську Греко-Православну Церкву Канади.

Слідом цієї доповіді я зрозуміла багато краще початки своєї церкви.

Дід Фарина дуже гордився своєю українською ідентичністю. Вимагав, щоб його діти та онуки говорили йому виключно по-українськи. Сам дуже багато читав і в кінці так добре навчився по-англійськи і говорити і писати, що довгі роки служив як секретар Спілки Залізничних Путівників та Союзу Українських Піонерів Альберти. Він шанував демократію, як на роботі, так і в своїй церкві.

Слідом цієї доповіді я зрозуміла багато краще Діда Фарину.

Дякую за навчання!
З пошаною,

Леона Фарина Бриджес

Dear Readers,

Greetings on the occasion of the one hundredth anniversary of the Ukrainian Orthodox Church of Canada! I hope to see you all in Saskatoon in August at the upcoming Sobor.

The Ukrainian Orthodox Church of Canada underwent a difficult birth. For various reasons, pioneers of Ukrainian origin coming to Canada did not always understand that they were from Ukraine, nor did they realize that many of their fellow immigrants were also Ukrainian. They did not yet have a distinctly Ukrainian identity. At the turn of the 20th century, Western Ukraine was governed by the Austro-Hungarian Empire. There were also Polish influences here. Elsewhere in Ukraine, there were Russian influences. Immigrants arriving from Ukraine at this time were largely uneducated villagers. The establishment of the Ukrainian Greek Orthodox Church of Canada helped to unite many of these pioneers and clarify their identity.

Recently, I had the privilege of listening to an address by Dr. John-Paul Himka, a retired historian of the University of Alberta. He spoke at a parish luncheon June 24, 2018 during a celebration of the 100th Anniversary of the UOCC at St. John's Ukrainian Orthodox Cathedral in Edmonton. Dr. Himka presented some facts about our Church's origins that surprised me. A majority of the founders of the UOCC were former Ukrainian Catholics from Halychyna, such as Peter Svarich. One of these was my own grandfather, Hryhorij (Harry) Faryna, who left Ukraine with a Grade 2 education and worked on the Canadian National Railway for over 50 years. Dr. Himka pointed out that back in Ukraine in the mid 19th century, Catholic priests were at last offered higher education. This education elevated them to a higher socio-economic position and they felt pressure to maintain it. Money was required. They began charging their parishioners for various services. Distrust developed. Misunderstandings and resentment resulted. In Canada, ordinary people sought to establish a church wherein their own voices would be heard, not just the voices of the clergy. They founded the Ukrainian Greek Orthodox Church of Canada.

Having heard the professor's words, I have a better understanding of the origins of my Church.

Granddad Faryna was proud of his Ukrainian identity. Both his children and grandchildren were expected to speak to him in Ukrainian. Self-taught, he read a great deal in both languages and mastered English to the point that he spent many years as the secretary of the Railroad Workers' Union and the Ukrainian Pioneers Association of Alberta. He valued democracy both at work and at church.

Having heard the professor's words, I have a better understanding of "Dido Faryna".

Thank you for sharing your expertise, Dr. Himka!
Respectfully,

Leona Faryna Bridges

Front Cover:

Archangel Michael Church locted at Camp Bar-V-Nok Pigeon Lake, AB Photo by Leona Bridges

Back Cover:

Mosaics by Theodora Harasymiw

Donations

Burianyk (nee Tataryn), Edith, Regina, SK	$ 25.00
Faryna, Betty, Victoria, BC	$ 100.00
Metrunec, Anne, Leoville, SK	$ 50.00
Mykytiuk, Claudia, Toronto, ON	$ 50.00
Samcoe, Emelia, Saskatoon, SK	$ 30.00
St. Michael UWA, Edmonton, AB Honouring Dobr. Jeannette Rauliuk's 50 year UWAC membership	$ 100.00
UWAC, St. Vladimir's, Calgary, AB For article by Marlene Mysak	$ 100.00
UWAC, Olha Kobylianska Branch, Chilliwack, BC (St. Dimitrius UOC) Anketa donation	$ 50.00

Donations in Memory of...

- Basaraba, Eunice, Wolfville, NS — $ 20.00
  In memory of Tekla and Petro Harasymchuk
- Cherinawsky, William, Edmonton, AB — $ 75.00
  In memory of aunt Olga Cherinawsky
- Duchminski, Jeanne, Spruce Grove, AB — $ 50.00
  In memory of husband Benjamin and son Dennis
- Feniuk, Karen, Okanagan Falls, BC — $ 20.00
  In memory of Mary Feniuk
- Hryn, Halyna, Watertown, MA, USA — $ 200.00
  In memory of mother Olena Hryn
- Ignash, Pauline, Winnipeg, MB — $ 25.00
  In memory of husband Walter
- Kowalsky, Maryann, Calgary, AB — $ 50.00
  In memory of aunt Katherine Malisky
- UWAC Sophia Rusova Branch, Toronto, ON — $ 100.00
  In memory of Halya Sluzar (wife of the late Dr. Roman Sluzar) and Nellie Antonishka

May their Memories be eternal. Вічная пам'ять!

The Board and staff of Promin wishes to thank every donor for each donation. We fully understand the service, the dedication and the commitment that each dollar represents and we are honoured by, and thank you for, your support.

Erin Haugen
Visual Artist

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Image: *Open Faced*, Acrylic on Canvas

UWAC National President

Sylvia Gray
President

Photo by
Bob Talbot

MESSAGE FROM NATIONAL PRESIDENT, SYLVIA GRAY

There are many reasons for celebrations, both inside and outside the Church. Inside the Church, things generally revolve around events in Christ's life...spiritual milestones, which are significant and sacred. Community develops through this shared culture / vision. Outside the Church, celebrations are generally connected to milestones in people's lives.

A celebration in the church builds momentum through honouring God, thankful for His presence. It generates new energy and enthusiasm. You want to participate in something that, while standing in the present and remembering the past, allows development of what is possible, "standing in the future". With this spark, let us deepen the legacy to include many more immediate family and friends.

Looking back enlarges belief in a brighter future. It is important to enjoy building the mindset of service through deeds and increased almsgiving during lent (sacrifice). Visionaries expand our zest for life, as well as developing the feeling of belonging. Fun catches on. Everyone wants to get involved.

Remembering the past also allows us to pay homage to those whose previous investment of time and resources allowed us to stand on their shoulders and continue the deepening of God's ministry. In this 100-years celebration of the Ukrainian Orthodox Church in Canada, let us challenge ourselves to bring 100 more Orthodox attenders (new / lapsed) into 100 more places (church building / outreach).

May God grant you many, many years.

Sylvia Gray, President, National U.W.A.C.

P.S Thank you and ***deep appreciation*** *for receipt of your Anketas!*

UWAC National Executive Announcement

The Annual General Meeting of the National Executive of the Ukrainian Women's Association of Canada will be Thursday, September 20, 2018 in the Boardroom of St. Andrew's Ukrainian Orthodox Sobor Parish, 9831 75 Street, Edmonton, AB at 6 pm.

Announcement from the Committee for the 100th Anniversary of the UOCC

Please visit www.uocc100awards.com and click on LINKS, then find our Facebook page, click on "Videos" then click on the song "This is Our Jubilee" (Tse ye Nash Juvilej) which features some lyrics I wrote to This Land is Your Land sung by Gloria Zaharia, Leona Bridges and me. Hopefully, you'll get the gist of it, as video-taped by Ariana Whitlow. It's a tribute-type song in honour of the 100th Anniversary of our Ukrainian Orthodox Church of Canada (UOCC).
See "Рідне слово" in this issue of Promin.

This website also features information about celebrations across Canada, including more videos and photos. To find out how parishes are celebrating the anniversary, check this site frequently.

Also, on the home page, note that the Committee is asking for nominations of individuals, families, and/or organizations who have contributed significantly toward the growth and development of the UOCC. Feel free to nominate someone for an award. Deadline is August 31, but we want some early nominations, please.

Send your submissions to Gene Zwozdesky at uocc100jubilee@gmail.com.
Gene Zwozdesky, Chairperson

DEADLINES

Please note that the deadline for submissions for our **Oct. - Nov.** issue is

August 20, 2018

Upcoming submission deadlines are:
Oct - Nov issue - August 20, 2018
Dec - Jan issue - October 20, 2018
Feb - Mar issue - December 20, 2018

For more information contact: **bridgesl@telus.net**

CALL FOR NOMINATIONS

"Centenary Awards of St. Andrew"
presented by the
Ukrainian Orthodox Church of Canada
(UOCC) celebrating its 100th Anniversary

1918 2018

"По всій землі лунає голос їх"
"Their proclamation has gone out into all the earth."
Psalm 18:5

Українська Православна Церква в Канаді
Ukrainian Orthodox Church of Canada
L'Église Orthodoxe Ukrainienne du Canada

Nominate a person (living or deceased), family, group or organization that has made a significant contribution toward the growth and development of the UOCC.

Awards are categorized into four levels:

- **National Awards**, which recognize contributions of national and/or international significance;
- **Eparchial Awards**, which recognize contributions of regional significance;
- **Parish Awards**, which recognize contributions of local significance;
- **Youth Awards**, which recognize exemplary contributions by youth and young adults up to 35 years of age.

Names of posthumous honourees will be printed on an Honour Roll.

Awards will include one or more of the following: Centenary Medallion, Centenary Lapel Pin, Centenary Plaque, or a Certificate from His Eminence Metropolitan Yurij.

Centenary Awards

will be awarded to individuals, groups and organizations that have made significant contributions to the UOCC in one or more of the following areas:

- **spiritual leadership** – as a Bishop, Priest, Deacon, Cantor, Palamar/Elder, Epistle Reader, or other;
- **community development** – at the national, eparchial (regional), and/or local parish level;
- **community service** – as a Board Member, Council Member, Administrator, Summer Camp Volunteer, Archivist, Kitchen Worker, Cemetery or Grounds-keeper, or general volunteer;
- **worship life of the church** – in music, art, architecture, iconographic beautification, or other;
- **intellectual life of the church** – as a teacher, professor, researcher, or writer;
- **philanthropy** – personal, or general fundraising.

Successful nominees in all categories will receive a Centenary Award from His Eminence Metropolitan Yurij, Primate of the Ukrainian Orthodox Church of Canada.

NOTE: Some awards and tributes to deceased honourees may be announced during the ***Extraordinary Sobor in Saskatoon, August 9–12****. Therefore, please submit your nomination(s) as soon as possible, without waiting for the deadline.*

We, ______________________ and
FULL NAME
______________________, nominate
FULL NAME
______________________ of
NOMINEE'S FULL NAME AND ADDRESS
____

for a Centenary Award in the following category: ☐ national award; ☐ eparchial award; ☐ parish award; ☐ youth award; ☐ posthumous honouree. (✓ where applicable)

- Clip this panel and submit it along with a written description stating why your nominee merits an award. The description should be 150–750 words explaining your nominee's contributions toward the growth and development of the UOCC. State examples of your nominee's work: years of service, location(s) where the work was done, and the impact of the work performed. Nominations must be signed by at least two individuals, one of whom should be a UOCC member.
- As nominators, include your own names, addresses, emails, and phone numbers, and contact information for your nominee.

Mail this panel and the description of your nominee to: National Jubilee Committee 455 Habkirk Drive, Regina SK S4S 6B2; or fill out the nomination form online at

www.uocc100awards.com

- National and Youth Awards will be conferred upon successful nominees by His Eminence. Eparchial and Parish Awards will be conferred by Eparchial Bishops.

Deadline for nominations: August 31, 2018

Donations to the UOCC Centenary are needed. Please make your cheque payable to: ***"National Jubilee Awards – UOCC"*** *and mail it to the address above. A tax receipt will be issued for your donation. Thank you!*

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

To the Editorial Committee,
Thank you for the many hours of work you put into this wonderful publication.
However, I would like to see a small change in the layout of the front cover of Promin. This is a very minor change, but one which I think would be helpful for those of us who collect past issues. The date used to be in the top left corner of the cover, making it easier to file the copies in order of date. Our Library in St Vladimir's Orthodox Church in Calgary has all the issues from the beginning of this publication. I hope you will give this your consideration and try to work it into the layout of future issues.
Sincerely,

Jean Mekitiak,
Calgary, AB

Greetings, Leona,
I am sending three pictures for you to insert with a write up of our UWAC joint Olha Kobylianska and Hanka Romanchych Membership Tea. It was a memorable and historic event, enjoyed by all.
It is with sadness that our Sister in Christ, Pearl Skorobohach, who was 104 years young and was a member for 70 years passed away in May. We are so blessed to have many older members who are very dedicated to the UWAC.
Thank you for a well-written and enjoyable journal.

Mary Humen,
Saskatoon, SK

Dear Leona
Слава Ісусу Христу!
Today I received Promin June/July and I thank you for the corrections in memory of Maria and Oleksiy Makarenko and Dobr. Olya Demczuk! Wishing you and the staff of Promin all of our Lord's blessings. Perhaps our paths will cross at Sobor in Saskatoon.
На все добре,

Fr. Bohdan Demczuk,
Saskatoon, SK

Dear Sir or Madam:
I very much enjoy many of your articles in the magazine.

Olga Graham,
Ottawa, ON

Dear Betty,
I am sorry to be late with my subscription payment. I have been ill.

Lucy Halyk,
Simcoe, ON

Editor's Note: We are indeed sorry to hear of your illness and wish you much better health in the near future! Щасти Вам Боже!

Dear Betty,
Please note that our members, Anne Achtymichuk, Natalie Heshka and Yvonne Panchuk, have not received their February/March issues ordered in March of this year. Thank you,

Elsie Bilan,
Yorkton, SK

Administrator's Note: Regarding the timing of payment of subscriptions to Promin...your subscription request and cheque were received weeks after the February/March issue was mailed out. Our printer does not do an "over-run" (we're on a tight budget!), so we cannot send out copies of an issue after the mailing date. Extra copies can be ordered (subject to availability) at a cost of $6 each, postage included. Contact Betty at bettycor@telus.net or at 780-932-9727.

I am pleased to inform you that your organization will receive financial support from the Department of Canadian Heritage. Attached, you will find a letter explaining the details of the funding.

Canadian Heritage is proud to promote our rich linguistic and cultural diversity, as well as our country's arts and heritage sectors. I would like to thank you for helping share our stories and continuing to build a strong and inclusive Canada.

I offer you my best wishes for success.

Marc Lemay, Director General
Cultural Industries

Fonds du Canada pour les périodiques
Ministère du Patrimoine canadien, Gouvernement du Canada

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

Рідне слово

З нагоди століття Української Православної Церкви в Канаді, подаємо два вірші/пісні написані православними канадськими українцями в честь своєї церкви.

Ріст Церкви

Ольга Горегляд (Ошава)

Радість, щастя в очах,
Світло, ясно всюди.
Божий Дім, Божий Храм
Наповнили люди.

Благодать піонерам,
Чесні, високі діла,
Зуміли виконати
Для слави і добра.

Вони прийняли труд
Для дальших поколінь
Свят місце розвинули,
Розростали Величінь.

У міжчасі до тепер,
Часу Божого пройшло
Молитися в Церкві
Діточкам і всім взнесло.

Хай панує мир, любов,
Щирість, правда Божа,
Надхнення до творчості
На дальші роки тоже.

Отцям провідникам,
Сяє вдячність сто раз.
Життя своє присвятили,
Одушевляти всіх нас.

Молимо Всевишнього,
І дякуємо Богу,
За здоров'я, ласки,
Життєву допомогу.

(Поема написана з нагоди 75-ліття Церкви св. Івана Хрестителя в Ошаві, Онтаріо, 2010-го року.)

Це є наш ювілей!
(Sung to "This Land is Your Land")

слова Євгена Звоздецького (Едмонтон)
музика Вудді Ґатрі

Це наша церква, що ми шануєм.
Вже кілька років вона існує.
Душа лунає і нас єднає—
Бо це є наш ювілей. (приспів)

Відкритим серцем молимось Богу
Нам засвітити щасну дорогу,
Знайти проміння і заслужіння,
Бо це є наш ювілей.

Отче, Владико, благослови нас,
На добру долю ти поспіши нас.
Будем молитись, Бога просити—
Бо це є наш ювілей.

Пісня написана з нагоди 100-ліття УПЦК, 2018-го року.

Editor's Note: Here is the second of a two-part story by award-winning Canadian author, Myrna Kostash, about an early Ukrainian immigrant to Canada, written for Canada's 150th Birthday.

CANADA 150: A VIEW FROM EDMONTON

BABA WAS AN EDMONTONIAN

From my father's Eulogy: "Coming from humble beginnings, Palahna's sympathy naturally lay with the working classes and the organizations that fought in their cause. And, within the limits of her income, she supported these organizations. The Ukrainian Centre, of which she was a member for many years, was the centre of her social life. Her concern for humanity extended even to people she did not know. The Maksymiuk home was but a stone's throw from the main CNR line in north Edmonton, and the unfortunates who rode the rods in the Depression years knew that they could always get a sandwich or a piece of bread from the kind lady who lived by the tracks. She made no distinction as to race, colour, or creed when she saw that they were in dire need."

Baba did no harm. At the Hall she played bingo and went with the whole family to see the plays of socialist and Communist Ukrainian playwrights such as Miroslav Irchan. He was hailed by *Saturday Night* magazine in 1928 – that periodical of Anglo-Canadian cultural rectitude – as "Canada's most popular playwright" but, back in Soviet Ukraine, he was executed by firing squad in the Terror of 1932. The men and women and children in the Edmonton hall had loved his stories of crafty workers and peasants who gave the bosses and landlords the old heave-ho but I doubt that it ever occurred to Baba and Dido that they need undertake such dangerous plots themselves. But they did demand an explanation of Irchan's scandalous fate, a demand that remained unsatisfied when the Canadian Party men came back from Kiev with their tail between their legs.

Yet there is a photograph - a large studio photo mounted on a cardboard frame - to which my mother has affixed a sticky note: "Baba's women's Communist group." Really, Baba? But there she is in the back row, already half-way to the stout, sway-bosomed woman I would stretch my arms around to embrace in fondest greeting, but here still dark-haired in a blunt cut and no-nonsense expression to match. There is no banner to identify the group. But, gripped by two women in the front row, there is a very large photo-portrait of the Ukrainian poet, Lesia Kobylianska, modernist writer and feminist, and, unbeknownst to Baba and her comrades, something of a proponent of same-sex love. She was also lionized by the equally-innocent bourgeois nationalists such as my Sunday school teachers.

But remember: Baba had all her family, except a sister in Lethbridge, still in Ukraine. They were Soviet citizens after 1945 and it was their photos and letters that Baba kept in a pile in her linen closet, to be taken out for repeated, loving, teary examination, opened and spread out by her reddened, swollen gardener's, cow-milking, pyrohy-pinching fingers. Sometimes she would weep inconsolably, her face buried in her apron, growling her anguish about the fate of her brother Yuri, murdered by "bandits" at the stoop of his parents' home in Dzhuriv. It was decades later, long after her death, that I

learned that the "bandits" were the anti-Soviet guerrillas who struggled against the Red Army until 1955 from their bases in the Carpathian Mountains. Yuri, a known sympathizer of the Bolsheviks now in control of Dzhuriv, had been targeted as a collaborator, was "disappeared" from his home and never seen again. Did Baba have any inkling of this identity?

Yet even during years of the Cold War (1946-1979) she subscribed to Soviet Ukrainian magazines. On visits, I very much enjoyed looking through the pages of smudgy photographs - ranks of smiling textile workers at their mechanized spools and spindles, youths flashing smiles as they rode their bright red "Belarus" tractors around the collectivized fields, girls in "traditional" costumes handing over bouquets with a curtsy to visiting Communist Party dignitaries from abroad. Later I learned to scoff at the propagandistic naiveté of such imagery – Boy Meets Tractor, Romance Ensues – but would find myself unaccountably weeping over a display case of Soviet textiles in the Guggenheim Museum, rows upon rows of tiny, perfect yellow tractors moving across a crimson red field. I finally understood what Baba and Dido "saw" in those Soviet tractors: the machine that was pulling their family and countrymen and women out of the primordial mud of the village.

So Baba made the rounds of the Hall, the shops on Alberta Avenue (118th avenue) including a co-op grocery and a shambolic "general store" run by "the Jew," the only merchant she ever really trusted even while she loudly deplored his prices. Occasionally she ventured into the downtown precincts of Woodward's basement food floor, there to meet up with friends. They stood around in a clump with their homespun cloth shopping bags, heads in *babushkas*, chattering in Ukrainian, to my intense embarrassment. Farther afield still, when she and Dido briefly farmed a market garden (now subsumed by residential neighbourhoods north of 137 avenue and 82 street), and, bent now in a permanent stoop, she lopped the heads off the cabbages and rolled them into gunny sacks that Dido, with horse and wagon, hauled to the city market

No more ditch-digging for Dido nor, for Baba, peddling cream and eggs around the neighbourhood and taking in laundry. Yes, right there at the house on 93 street, a haystack and a cow (I've seen the photos) and somewhere a chicken coop, unless the eggs are fictitious.

Of her Ukrainian heritage I learned very little. She cooked simple meals in the Ukrainian fashion (cabbage rolls, borshch, baked cornmeal, boiled carrots) but did bake creditable braided breads for our Christmas and Easter tables. Her cross-stitchery was rudimentary, she never painted an Easter egg, and I learned no songs from her although she would sing them, tapping her foot while strumming a mouth harp between verses. She brought no photographs with her from the village and never owned a camera. Baba was poor most of her life, or at least frugal, although, as a child, I didn't realize that this was what I was seeing – her stooped body lumped inside the home-made dresses she sewed on her pedal Singer (she never wore trousers), patched dish towels made from sugar sacks, chipped enamel ware in which she baked the *holubtsi*. I grew up on mum's stories of the family on relief during the Dirty Thirties, to the intense shame of Dido – and perhaps it was shame that held them both back from public demonstrations of protest against their condition. But there was always a dollar bill slipped into a birthday card she gave us together with a greeting in Pidgin English.

Baba and I had only "kitchen" versions of each other's language; we more or less understood each other but could not carry on a decent conversation. Our effective communication was

in smiles, hugs and kisses, and even though I did go on to study and speak Russian, I wonder now if she was pleased. I imagined her admiration of my skill with the language of the Victorious Working Masses but, really, perhaps she only wanted me to speak to her the simple Ukrainian phrases of familial affection.

I did learn to speak Ukrainian, five years after her death. Now I could ask my questions: How did your first husband, Nikolai, die? Why didn't my mother know where he, the beloved husband and father, was buried? Had she and you never visited the grave? (I've since found it, in Edmonton Cemetery, unmarked.) Who were your siblings and their spouses and children - all relatives of mine too, after all?

Baba, I never heard you speak of your mother: did she love you? How did you get your cow, the big black and white beauty in the photo inside the snow globe mum gave me one Christmas? Why are you called a Presbyterian on your marriage certificate? You never returned to Dzhuriv – I did – perhaps because there was no one there you wanted to see again on this earth? What about the Revolution of Glorious October: didn't you want to see how that turned out? Did you ever want to go to church again, light a candle, kiss an icon of the Mother of God, ask her for something? Should we have called a priest as you lay dying?

The life of Baba the Edmontonian was lived with little documentation until her daughters each bought a Brownie camera in the 1930s and there she is, in her backyard, at celebrations, sitting behind birthday cakes, holding her grandchildren in blankets while we fuss. But her life is told also in embarkation papers, a marriage certificate, an *Edmonton Journal* description of the dress and corsage she wore to mum's and dad's wedding party at the Shasta café, a letter she wrote to the Old Country but never mailed (I have it now: she complains of rheumatism), a Premier's congratulation on fifty years of marriage, an obituary. I'm hauling her out of these data and calling it The *Ghost Notebook*.

From the Obiturary in Zhyttia I Slovo, [Word and Life] 12 November, 1979, by Mykhailo Holovchak

[in Ukrainian] "Palahna Makysmiuk, pioneer, member of AUUC [Association of United Ukrainian Canadians successor to the Farm Labour Temple Association] and the Ukrainian Community Seniors' Club, has passed away.

"...With her husband and daughters, she very much enjoyed attending concerts and other events at the old Ukrainian Labour Temple on 96th street and later at the new one, the Ukrainian Cultural Centre.

"Palahna Maksymiuk was a subscriber to *Life and Word*, and contributed according to her means to the press fund of *Life and Word* and *Ukrainian Canadian*, to the children's camp at Sylvan Lake etc. Our beloved mother and grandmother, outstanding member of progressive organizations, honest and hard-working citizen of Canada, has gone to eternal rest. May the Canadian land, which she loved and for which she laboured, lie lightly upon her."

Sit tua terra levis. It's a Roman funerary epitaph and an Epigram of Seneca *May the earth rest lightly upon you*. The comrades chose well. Baba knew earth, under bare feet, in the creases of her hands, clotted around beets and potatoes, seedbed of life. We dug her grave, and earth took her in.

Myrna Kostash
August 16, 2017

NEWS FROM OUR BRANCHES

Ukrainian Archival Collections in Canada Conference

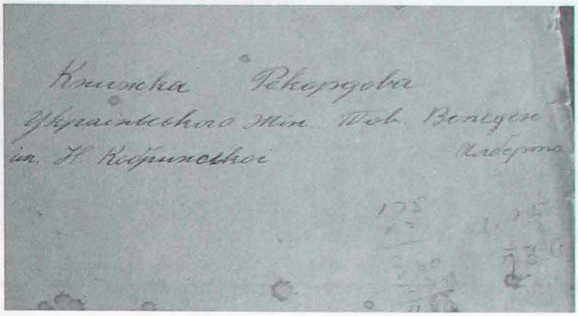
The Alberta Provincial President of the Ukrainian Women's Association of Canada, Vivian Skakun, and I, as the Archives Convenor for the Provincial UWAC, attended the Conference on Ukrainian Archival Collections in Canada: "Preserving the Past, Building the Future" held in Edmonton, May 11-13, 2018.

When I received the schedule and topics of discussion, I thought "How am I going to get through this for 3 whole days!!" Not only that, but Vivian thought that we should also do a presentation. YIKES!!

Nonetheless, this conference proved to be very interesting, informative and well run. There were presenters from the Provincial Archives of Alberta, the Galt Museum & Archives (Lethbridge, AB), the Kule Folklore Centre (University of Alberta), the Archives Society of Alberta, the Ukrainian Cultural Centre, the Ukrainian Cultural Heritage Village, the Shevchenko Foundation, the Kyiv-Mohyla Academy, the University of Alberta Archives, the Provincial Archives of Alberta, the Ukrainian Canadian Resource and Documentation Centre (MacEwan University), the University of Manitoba Archives, the Basilian Fathers' Museum (Mundare, AB), the Ukrainian Canadian Archives and Museum of Alberta, the Canadian Institute of Ukrainian Studies, the Ukrainian Canadian Congress, King's College (London, ON), Library and Archives Canada, the University of Alberta, the Ukrainian Women's Association of Canada, Mykola Woron Library and Archives (Calgary, AB). All in all, it was one of the better conferences I have attended.

On behalf of the Provincial UWAC, Vivian and I presented the challenges of obtaining, storing and uncovering existing archives.

CHALLENGES: No permanent location; lacking shelf space; not kept in a room with ideal lighting, humidity and temperature; not stored in proper boxes and in proper folders or paper (espe-



Left: Outside cover of book of minutes of Spedden UWAC Branch (Alberta)

Above: Photo of handwritten note on the first page stating that this is a recording book for the Natalka Kobrynska branch of Spedden and signed by the secretary.

Photos courtesy of Vivian Skakun

cially photos); archival material removed and not returned; there is no way of recovering archives as there is no sign out procedure in place and, most importantly, **missing information** from closed branches.

Our existing archives require organizing, cataloguing and documenting. The earlier archives are written in Ukrainian and will require translation, as fewer members are proficient in the Ukrainian language.

Volunteers serve short terms, so there is no consistency in archival record-keeping. No formal training is provided as to what is relevant or how to organize material. Volunteers need a written policy or document to guide them.

Archives are often left in church basements, halls and private residences of former Soyuzanky. These are often destroyed as people do not realize the importance of these documents.

UWAC By-laws: If provincial/regional executives or local branches dissolve, all existing records and assets are to be held "In Trust" by the National UWAC for a five-year period. After five years have passed, the National Executive has the option of disposing of the assets in whatever manner deemed necessary (refer to Article XVI.2 & XVI.3 in appendix one of the UWAC Constitution). The constitution does not provide any information as to what will happen to the archives after the five years.

PLANS FOR THE FUTURE:
The three levels of the UWAC, National, Provincial and Branch organizations, require coordination in responding to this archival crisis. The UWAC must clarify its policy on archives as stated in the Constitution. There should be a campaign across Canada for the release of local archives to a central agent. The issues and challenges surrounding archives, as previously stated in this article, must be addressed as soon as possible. The longer we wait, the greater the chance of losing our archives irretrievably.

Our organization is built on the foundation of our past. How can we move forward without knowledge of our past? We rely upon it to create pathways to our future. It is of the upmost importance that we obtain and retain this information to make it accessible to future generations. Our archives are valuable and need to be treated as such.

Kathy Buchanan with
Vivian Skakun

Eastern Eparchy
UOCC Centennial Celebration

After months of long meetings, planning, emails, planning some more, conference calls, sub-committee meetings and even more emails, an amazing and inspiring event came to fruition in Oakville, Ontario. The Centennial Celebration of the Ukrainian Orthodox Church of Canada was organized by members of numerous parishes and members of UWAC, TYC, CYMK and the Order of St. Andrew, of the Eastern Eparchy.

Meetings began in December of 2017. It was decided to make an entire weekend of June 2nd and 3rd as a tribute to the centenary of the establishment of the Ukrainian Orthodox Church of Canada.

A family retreat was planned for June 2nd. This aspect of the weekend was hosted by CYMK. Interesting and informative sessions were led by Fr. Bohdan Hladio, Dr. Roman Yereniuk, Dr. Peter Kondra and Br. Yuriy Hladio. Following the retreat sessions, an Akathist was led by Fr. Bohdan Hladio with youth singing the responses. In attendance were His Eminence, Metropolitan Yurij, His Grace, Bishop Andriy, and Very Rev. Taras Udod, Chancellor of the UOCC, and approximately 40 other attendees.

The Sunday celebration began promptly on Sunday at 9 am at the Chapel of All Saints of Ukraine in Oakville, Ontario, as His Eminence, Metropolitan Yurij, and His Grace, Bishop Andriy, were greeted by the first vice-president of the Eastern Eparchy Bishop's council, Fr. Volodymyr Makarenko. The Order of St. Andrew provided an honour guard as the hierarchy entered the chapel. A massed choir of singers from nine parishes provided the responses for the Divine Liturgy. The music was organized by Victor Kowalenko. Choir conductors, Zhanna Zinchenko and Oksana Klinovska (children's choir) conducted this massed choir through a Liturgy of beauty written by Nestor Olynyk, inspired by the late Fr. Udod, then UOCC consistory chancellor in 1983. The Chapel filled to capacity, with standing room only and an overflow of people was sheltered under canopies outdoors at the south end of the chapel.

Following the Divine Liturgy, participants entered the Rotunda of the St. Volodymyr Cultural Centre. Presentations by numerous parishes were available in many multimedia formats for the faithful to visualize the history of individual parishes. The Great Hall was then opened for the 400 plus guests to enter into an ocean of tables of white, butter yellow and a hint of light blue. These were laden with fragrant lilies, mums, carnations and roses. Together with the dimmed lights, an ambience of subtle beauty and reverence was created for the celebration. As the massed choir sang, "Ton Despotin", the Head Table guests made their way to their places. They were His Eminence, Metropolitan Yurij, His Grace, Bishop Andriy, and His Grace, Bishop Stephan Chmi-

Opposite far left: Photo by Robert Rutkay - Eastern Eparchy Centennial Celebration Committee. L-R Front Row: Lynda Tripp, Darcia Moskaluk-Rutkay, Lesia Skyba, Very Rev. Fr. Walter Makarenko, His Grace Bishop Andriy, Natalie Olynyk Kowalenko, Nestor Olynyk, Nick Scott. L-R Back Row: Ron Demeda, Leo Atamanchuk, Oksana Metulynska, Carol Shewchuk, Victor Kowalenko and Lilia Scott

Opposite left: Participating Clergy Photo - Photo by Robert Rutkay. From L-R 1st row: Fr Bohdan Sencio, Fr Volodymyr Makarenko, His Grace Vladyka Andriy, His Eminence Vladyka Yurij, Bishop Stephen Chmilar, Chancellor Fr Taras Udod, Fr Ihor Kutash. 2nd row: Fr Lubomyr Hluchaniuk, Fr Vasyl Makarenko, Fr Gregory Mielnik, Fr Mykolaj Sidorski, Fr George Hnatiw, Fr Bohdan Hladio. 3rd row: reader Oles Skyba, Mykhailo Shmyhelskyy Fr Petro Anhel, Subdeacon Yakiv Mielnik, Fr Myroslav Shmyhelskyy, Fr Volodymyr Feskiv, Fr Dr Jaroslaw Buciora, Fr Vasyl Fediv, Deacon Borys Melnyk, Fr Michael Pogranicny, Subdeacon Yuri Pukas, Fr Ihor Okhrimtchouk, Subdeacon Dmitri Honcharov, and Subdeacon Franko Diakowsky.

Above: Photo by Robert Rutkay - Combine Eastern Eparchy Choir and Bandura Ensemble. Under the directorships of Victor Kowalenko and Ron Demeda.

lar, Toronto Eparchial Bishop of the Ukrainian Catholic Church of Canada, Very Rev. Archpriest Taras Udod, Chancellor of the UOCC, and Dobrodika Dr. Sonia Udod, His Excellency, Dr. Andrii Veselowvskyi, Council-General of Ukraine in Toronto and his wife Maryna Veselovska, Dr. Roman Yereniuk, professor at St. Andrew's College and Mr. Taras Bahriy, president of the UCC, Toronto Branch. On giant screens adjacent to the head table was a photo tribute to the many clergy who served the UOCC over the past 100 years. Following the blessing, a delicious luncheon was served by Hanusia Romaniuk and the Troyanda catering team. The banquet was organized by Darcia Moskaluk Rutkay and the program led by emcees Natalka Diduch and Dr. Peter Kondra.

The transition from the banquet, into a concert, organized by Ron Demeda, began with the singing of "O Canada". This part of the program was led by emcees, Subdeacon Franko Diakowsky and his Dobrodyka, Hania Metulynsky. The concert was varied and fun, consisting of performers from as far away as Montreal and Ottawa down to Sarnia and all places inbetween. Performers sang, danced and played instruments. The concert's finale was the mass choir conducted by Victor Kowalenko, joined by the Bandurysty of the Eastern Eparchy singing and playing the composition of Nestor Olynyk "Celebrating Our 100 Years".

Closing the proceedings with a very positive message from His Eminence, Metropolitan Yurij, the singing of "Dostoyno" and the Ukrainian National Anthem, people exited the Great Hall to continue to enjoy the multimedia parish presentations, an ice cream truck, and then back into the chapel for a Thanksgiving Moleben, after which many of the organizers proceeded to the St. Volodymyr Cemetery with the flowers of the banquet to share with departed loved ones.
According to the faithful who attended, the event was very successful. Many volunteers who came from parishes across the Eastern Eparchy, from both Ontario and Quebec, utilized modern technology to contribute to the planning meetings. The three co-chairs, Fr. Volodymyr Makarenko, Natalka Olynyk Kowalenko and Lesia Skyba, coordinated all who headed subcommittees and volunteers alike.

We all look forward to more centenary celebrations, to the national Centenary Sobor of our UOCC in Saskatoon August 9th-12th 2018, Montreal - September 23,2018 , Ottawa -September 30, 2018 and Windsor - November 4th, 2018.

Our mutual love and devotion to our Ukrainian Orthodox Church of Canada, our faith in Our Lord, Jesus Christ, enabled us to work together as a close knit community for the Glory of God.

Carol Shewchuk, Darcia Moskaluk-Rutkay, Lesia Skyba and Naltalie Olynyk Kowalenko

NEWS FROM OUR BRANCHES

UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

Olha Kobylianska & Hanka Romanchych Branches

Historic Joint Membership Tea

It was purely by coincidence that, in checking our individual calendars, both branches discovered their membership tea was to be on the same date, April 22, 2018. Traditionally, our custom is to invite the other Saskatoon UWAC Branch to our individual teas. We decided to hold a joint UWAC membership tea at the Ukrainian Museum of Canada (of the UWAC). Both branches embraced the idea of holding a joint membership tea and enthusiastically began to put a plan in place.

Our 2018 Joint UWAC Membership Tea was historic for a few reasons. This is the first time we have held a membership tea together in Saskatoon. The timing is very appropriate as the Extraordinary SOBOR and 100th Anniversary celebrations of the Ukrainian Orthodox Church of Canada are being held in Saskatoon August 9-12, 2018. The Ukrainian Museum of Canada offered us their

Opposite far left: *Carol Cisceki; Janet Prebushewski-Danyliuk; Mary Humen.*

Opposite: *Honored members. Back row - Vera Webster; Olga Dwernychuk; Sylvia Boychuk; Chris Sherban; Elaine Maksymiuk; sitting: Alice Chayka; Marie Kishchuk. Missing: Rose Chuhaniuk; Alice Kindrachuk; Pearl Skorobohach; Sonia Pillipow; Sylvia Oleksyn; Lesya Foty; Pat Hawryliw; Pauline Nowoselski; Bonita Werezak; Remma Chaganova.*

lovely location as a venue and the staff was very accommodating and helpful in assisting us to create a day to remember.

On Sunday, April 22, each branch held a panakhyda for their deceased members at their respective parishes. We then proceeded to the UMC, where our members were warmly greeted by Janet Prebushewsky-Danyliuk (Director and CEO) and Jennifer Losie (Museum Designer). Our members were escorted to the downstairs auditorium, which was brightly decorated with memorabilia, sunflowers and colourful wall hangings.

Our joint program included a prayerful opening of Xrystos Voskres led by Rev. Father Taras Makowsky. We then had a delicious luncheon and greetings from Olha Kobylianska President, Carol Cisecki, and Hanka Romanchych President, Mary Humen. Our long-standing and honoured members were introduced by our UWAC Membership convenors, Larise Skoretz and Sylvia Boychuk. It surprised many to learn that the combined years of service to the UWAC was 770 years! Janet Prebushewsky-Danyliuk was our Keynote Speaker, sharing with us the valued association that the Ukrainian Museum of Canada has with the UWAC. She invited everyone to come and enjoy the exhibits, gallery and gift shop. Our afternoon program included a short singalong and, of course, enjoying our celebratory cake with tea and coffee. Rev. Father Peter Wasylenko concluded our afternoon with a closing prayer.

Some of our honoured members are in long term care homes and were not able to attend. They will receive their certificates and pins with a visit from respective branches. Each honoree had her biography printed in the souvenir program to share with friends and family. Following the formal program, there were many photos taken of the honorees, guests present and the official Membership Tea photo included members of both Saskatoon UWAC Branches. The Ukrainian Museum of Canada proved to be the perfect setting for us all. Sharing and renewing friendships and visiting the museum, gallery and gift shop as well as purchasing museum memberships were highlights and opportunities for many members, as they do not have the means to get around easily. As UWAC members we all share common goals and should find the means to support the UMC to the best of our ability. We encourage all UWAC branches to contribute to this valuable asset. Our final afternoon activity was the joining of hands and the singing of "Where There is Harmony in the Family`` in both languages. It was truly, an event to be remembered!

With Christian Love,
Your Sisters in Christ,
Carol Cisecki, President Olha Kobylianska Branch; Mary Humen, President Hanka Romanchych Branch

My Travels Through Ukraine with Medical Mercy Canada

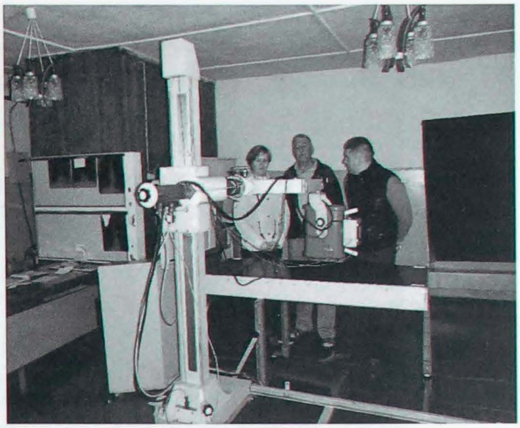
UWAC Olya Basarabova Calgary Branch

During May 2017, I was privileged to travel to Ukraine with Medical Mercy Canada (MMC), a nongovernment charitable organization based in Calgary, Alberta. MMC provides medical supplies, education and support to projects in villages in Ukraine, Nepal, in Myanmar(Burma)-Thai refugee camps, Myanmar-India refugee camps and, more recently, in a Kenyan village. I was honoured and thankful that the Olya Basarabova, UWAC-Calgary Branch provided a generous donation to Medical Mercy Canada to support Ukraine projects. In 2017, MMC was involved in 102 projects in 72 villages across 6 oblasts/regions. They shipped 120 boxes of medical supplies and equipment to Ukraine (1700 kilograms).

We started our 28-day trip travelling to Volyn Oblast and stayed with Rev./Dr. Vitek and Dr. Hanya Vitaly while in Volyn. Following are but a few examples of the projects MMC supports. I was surprised to see children in Butsyn Village School wearing parkas and toques. We had hit a cold spell. The school was an old style Soviet cement building; the gas had been shut off since March and it was cold inside the school. MMC had started to change the single pane and often damaged windows and poorly fitting doors and was looking at other methods to keep the heat in. In Zabolottya and Kremneh village geriatic centres, the seniors were benefitting from renovations as well as enjoying the medical supplies and medical equipment, such as walkers, that we delivered. In the small city of Kovel, we visited the TB Centre. Again, a big surprise to me was learning about the TB and HIV rates, and the deplorable state of the TB Centre. MMC started renovations last year and the "raiyon" and community members soon gained interest in also participating in the cleanup and renovations. Although it will take many years to complete, Kovel will have a fully functioning TB Centre with modern x-ray, laundry facilities and office areas with computers to track progress of the patients and ultimately reduce TB rates significantly.

Moving into Ternopil Oblast, a memorable experience was visiting the Skalat Hospital. The village was honouring its soldiers and veterans and the MMC team of Dr. Myron Semkuley, Bill Miller and myself were requested to present their medals of honour. We gave each soldier and vet a Canada-Ukraine pin as we did the presentations. It was very humbling to be highlighted in their program when they were the ones being honoured! The community and MMC have been completing renovations and MMC has provided medical support and supplies for many years.

In the village of Yabluniv, last year, MMC was informed of a TB Children's Centre. It was once a grand estate of a rich Polish Pan. Ivan Franko had visited and stayed. There were plaques and a bust to celebrate his visits there. After the Soviets were finished using it, they gave it to the district, which then created the TB Centre/Sanatorium. This is an 80 bed centre that has had no renovations since the Soviet era. The children are abandoned by parents, who could not afford their care or perhaps were abusive or simply did



Clockwise from top left:
Babas with their gifts from Canada, Kremneh Geriatric Centre; Kovel TB Centre, Only xray machine, 1960's era; Medical Supplies for clinic Sakun; Once a broken-down building, now a fully functioning Sadockok in Kupchentsi; Tovsteh, renovated Geriatric room Phase 1; Yabluniv Children's TB Centre, Beds and bedding from Soviet era; Rotting school floors Meltsi.

not want them anymore. The beds and bedding are from the Soviet era and there are old deteriorated toilets. The children loved any attention we could give them.

Other Schools that MMC visited had rotting floors and ceilings falling down in rooms where the rain had leaked through. Again, windows were single pane with rotten frames or ill-fitting doors that let snow, leaves and dirt inside. The government does not pay for any renovations for health care or education services and provides minimal supplies for medical and education services. Wages remain low at approximately $150/month regardless of whether you are a medical doctor or a janitor. Sometimes, a local district will supplement wages to physicians to keep them in the community.

The very sad reality is that Ukraine is losing many educated, especially young, educated citizens. We were told that Ukraine's population has decreased by 15%...this would exclude Crimea, as there is no way to do a census in the current situation.

There is good news as well. I saw it from the point of view of Medical Mercy Canada, but I suspect that in places where out-of-country NGOs or church groups are assisting, progress is being made. I saw a before picture of a very deteriorated building that was now a modern building, functioning as a medical clinic and providing medical services to the villagers. There were no extra charges for care or medicines in these clinics. A dentist rented a room and he charged minimal fees. The district was helping to maintain the Geriatric Centre that MMC had renovated.

In another community, a Sadochok had risen from a deteriorating building to a modern building with classrooms, rest areas with beds, play areas and an eating area. MMC had provided the spark in agreeing to share-fund restoration and, after several years, the community took it over. A community leader was in tears as he proudly showed us the completed project.

In Tovsteh, Ternopil Oblast, the hospital abandoned one three-floor hospital wing as it had deteriorated so badly. MMC agreed to work with the community to restore it to a Geriatric and Children's Rehabilitation Centre. The first floor is now complete and housing very happy geriatric residents. The 2nd floor will house Rehabilitation Services including physiotherapy, psychological support and dental support. Everything is built to Canadian standards, including an elevator for the handicapped residents. The 3rd floor is in the demolition phase and planning for the children's floor is not yet complete. Again, this has occurred over several years. The district was so happy with the process used, they presented MMC with a certificate and thought the Health Ministry would be pleased with the model and type of services offered.

I had the opportunity to meet with family. I initially met these family members over 30 years ago on a trip to Ukraine with Mom and Dad (Bernice and Walter Mysak). Much has changed since then, but they delighted in looking at the pictures from that trip. No longer is their family in Kluventsi, where the Mysak family immigrated from. However, they seem all adjusted well to living in Ternopil and I enjoyed my visits with them. From Mom's Ortynsky relatives, I did meet some of the relatives now living on PraDido and Dido Ortynsky's original Kotsubentsi property. There are new buildings since 1990, but still room for the cows and pigs and a huge garden. The village is poor and most people supplement income somehow. They work as long as they are able or in this family's case, sell their dairy products at the market.

I am delighted to add, that in a year for honouring our forefathers, my Mother and some Ortynsky family members agreed to start a project to renovate the run-down clinic. I was recently told by Dr. Myron and Elaine Semkuley (founders of MMC) that this clinic will have an elevated status as they will have a fulltime physician for the "*громада*" (a grouping of villages).

It was a truly satisfying trip and I hope I am blessed with having the opportunity to travel to Ukraine again with MMC! For a more complete report, please visit the website at www.medicalmercycanada.org.

Marlene Mysak
Olha Basarobova UWAC Branch-Calgary

NEWS FROM OUR BRANCHES

Dobrodiyka Jeannette Diane Rauliuk's 50th UWAC Anniversary

Edmonton, AB

Being a member of the Ukrainian Women's Association of Canada (UWAC) for 50 years is truly a milestone. Dobrodiyka Jeannette Rauliuk, the wife of Reverend Father Nicholas Orest Rauliuk and the daughter of the late Anthony (Tony) and Winnifred Slon has reached this milestone. Dobr. Jeannette is the third child in a family of five. The Slon family lived in Oakburn, Manitoba where they were very active in the Ukrainian community as well as actively supporting the Ukrainian Orthodox church. Part of family life meant regularly attending church, participating in Sunday School classes, supporting the Ukrainian Youth Organization (CYMK), also participating in Ukrainian dance and choir. The family lived their culture and faith daily. She experienced the valuable work done by the Ukrainian Women's Association and with the encouragement of her mother, became a member.

Summers were spent attending Ukrainian School classes at the Ukrainian National Home in her hometown of Oakburn, Manitoba. As a teenager, she attended the Summer School Program at St. Andrew's College in Winnipeg, Manitoba. She was a role model for young Ukrainian girls. She could fluently read and write the Ukrainian language, was totally experienced in music and was most comfortable with the protocol of the Ukrainian Orthodox Church.

She attended a Provincial CYMK Convention at St. Andrew's College in Winnipeg, where she met a Theology student, Orest Rauliuk. She had all the qualifications of a Dobrodiyka. They were married in September, 1966. Nicholas Orest Rauliuk was ordained at the Holy Trinity Metropolitan's Cathedral in Winnipeg in 1967. Their first posting was in 1968 in Roblin, Manitoba. Dobr. Jeannette became a member of the Women's Association and continued her membership in all the parishes where they were posted.

The Roblin Ukrainian Women's Association participated in a half hour CKOS Yorkton CTV Television Production called "O HOLY NIGHT". Dobr. Jeannette was very active in this production. This half hour program celebrated the traditions of Ukrainian Christmas beginning with Christmas Eve Supper, "Свят Вечір". The program was televised in all Saskatchewan and Manitoba communities.

Dobrodiyka sang in Canada's National Ukrainian Festival in Dauphin, Manitoba for 8 years, with her husband Fr. Nicholas as the Director. The highlight was re-enacting the traditional Ukrainian wedding, in its entirety, at the Village and singing on the National Stage at the Festival in Dauphin. She had the honour and privilege of performing duties as "Hospodinya" and her husband being the "Hospodar" for the Festival.

They have been stationed in UOCC parishes in Roblin, Manitoba (twice); Winnipeg, Manitoba (twice); Ottawa, Ontario; Hamilton, Ontario; Yorkton, Saskatchewan and Edmonton, Alberta (twice). At the present time, they are at St. Michael the Archangel in Edmonton. In all these moves, she has not only supported the work of the UWAC, but has been active in the parish as well.

Life was interesting. God blessed this couple with four children: Taras, Nicholai, Nadia and Tanya. Dobrodiyka Jeannette became an expert in juggling all her duties: raising a family, assisting her husband and participating in parish functions.

She has held executive positions in UWAC Branches across Canada: Corresponding Secretary, Assistant Secretary, Representative to the Canadian Council of Women, Junior and Senior CYMK advisor, and Ukrainian and Sunday School teacher. She has sung in church choirs and directed some of them.

Dobr. Jeannette represented the UWAC Branches across Canada at many Ukrainian Self-Reliance League (USRL) Conventions. She has also served as Camp Mother and Advisor at Church Youth Camps in Roblin and Winnipeg. She also served at the Ottawa Church Camp, which was the first one ever organized. She was also an advisor in Montreal at St. Sophia's; in Toronto; in Yorkton at Camp Trident and in Edmonton at Camp Bar-V-Nok. Her organizational skills came in handy in coordinating many concerts for St. Nicholas Day and Mother's Day, and to honour Taras Shevchenko and Lesia Ukrainka. She has a good eye for design and would willingly prepare displays, make corsages, provide instruction in Ukrainian embroidery and Easter egg writing. Often her husband would say "Genia, you know how to do that" and again she would become involved.

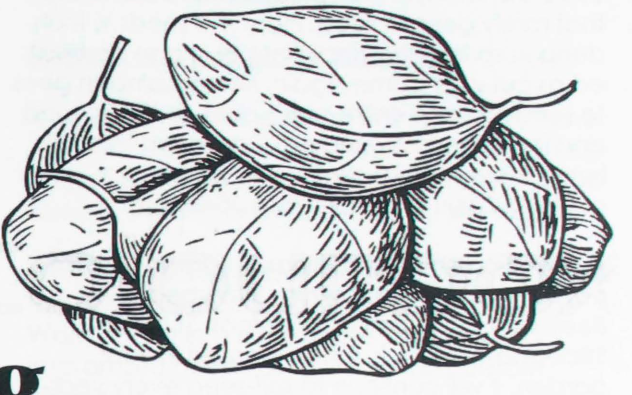
Dobr. Jeannette is a Cosmetologist and a Hair Stylist. She was a Teacher's Assistant at Delwood School in Edmonton. For ten years she operated a licensed Seniors' Home in Saskatchewan. This is where she polished her cooking skills and acquired a compassion for seniors. Her most recent undertaking has been as a Cantor, assisting her husband at many services. She has sung at seniors' care homes and has met with people who looked forward to receiving the Sacraments.

All this experience has made Dobrodiyka Jeannette an excellent public speaker. She has the ability to capture the attention of her audience with a clear, expressive presentation and a dash of humor, too. Her family has expanded to include 14 grandchildren and 2 great grandchildren.

On behalf of St. Michael's Ukrainian Women's Association, I thank you for all your dedicated years of service. You truly are the "first lady" in our parish. May God Bless you with good health for many years.

Dorothy Stachniak, Past President, St. Michael's UWAC, Edmonton

For the Love of Gardening



SPINACH IN THE GARDEN AND KITCHEN

Introduction. Spinach is a versatile vegetable that can be an ingredient in soups, appetizers, salads, or entrèes, served in a frittata, quiche, roulade, lasagna, pizza, casserole, part of a stuffing, filling, topping or as a side dish. It is a member of the goosefoot family, *Chenopodiaceae*, and is a subgroup of the Amaranth family. Members of the goosefoot family include lamb's-quarters, quinoa, epazote, and strawberry spinach. Swiss chard, orach, perpetual spinach and beets belong to the Amaranth family, but not the goosefoot family. Red Malabar Spinach and New Zealand Spinach are called spinach, but are neither in the goosefoot nor the amaranth families.

Content. In this article, I will list, describe and provide information about different varieties of spinach (including the nutritional value of and the growing and harvesting instructions for spinach) and share a few recipes. I will also describe greens that are called spinach, but are not true spinach.

Health Benefits. Nutrients found in spinach include vitamins A, C and K, manganese and folate. Vitamin K contributes to bone health. Lutein in spinach helps to prevent cataracts and macular degeneration. Some compounds in spinach reduce inflammation, reduce the risk of colon and breast cancer, and support our immune system.

Midsummer spinach substitutes. Spinach prefers cool weather and will bolt in hot weather. For a continuous supply of greens, plant New Zealand Spinach (*Tetragonia tetragonioides*), perpetual spinach (*Beta vulgaris*) or Malabar spinach (*Basella alba*). New Zealand spinach is slower growing, spreads to about three feet wide and is only one foot high. The seed requires soaking before planting. Plant them ½ inch deep, one inch between each seed, in rows that are thirty inches apart. Days to maturity are 65-75 days. Malabar spinach is from eastern India. The seeds also need soaking before planting. This spinach is a biennial, but is

treated as an annual. It requires a trellis. If started indoors in early April, it will grow three feet by late August, as it is slow-growing. Maturity date is 50-75 days. Perpetual spinach is also a biennial that rarely goes to seed. Plant the seeds ½ inch deep in spring and again in July. It can be treated as cut-and-come-again. Before spinach goes to seed, cut the entire plant close to the ground and it will send new leaves. Continued harvesting of leaves will insure a continuous supply of spinach. Days to maturity are 55 days.

A novelty. Strawberry Spinach (*Chenopodium capitatum*) is also known as Strawberry Blite, Beetberry, Strawberry Goosefoot, Strawberry Stick and Indian Ink. Once planted in your garden, it will continue to self-seed every year. Last year, I allowed one plant to grow to full maturity and, in early spring, I had many young green plants in my garden. I prefer to use the green leaves in my salad, as the edible red mulberries along the stem are visually pretty, but do not taste like strawberries as the name implies. The North American natives used these berries to dye their skin, clothes and fibers used for basket weaving.

True spinach, *Spinacia oleracea*, originated in Persia and spread from Nepal to China in 647 AD, then in about 800 AD into the Mediterranean, and was carried by the Moors to Spain, then England and France.[ii]

True spinach (*Spinacia oleracea*) is grouped into two categories, smooth-seeded spinach (*spinacia oleracea var. inermis*) and rough-seeded prickly spinach (*spinacia oleracea var. oleracea*). Seed houses do not identify spinach according to seed character, but will describe spinach as suitable for planting in spring or fall or will include winter in the name. Examples of rough-seeded spinach are 'Munsterlander,' 'Sohsho[iii] ', 'Hollandia,' 'Amsterdam Giant[iv] ' and 'Winter Bloomsdale; examples of smooth-seeded spinach are 'Long Standing Bloomsdale,' 'America' and 'Sardinia.'

Leaf colour of spinach can be light green, medium green, dark green and blue green; leaf shape can be oval or triangular and texture can be smooth, savoy or semi-savoy. Some savoyed varieties include Avon, America, Bloomsdale Longstanding, Sardinia and Tyee; smooth leaf includes Corvair, Space, Olympia and Renegade. Days to maturity can vary from 40-49 days.

Strawberry Spinach, family member of beets, quinoa and amaranth.

Self-seeded Strawberry spinach leaves ready to pick.

Samples of savoyed and smooth leaf spinach seed packages.

Growing spinach. The best time to plant spinach is first thing in spring when the weather is cool

and, again, later in the season. Sow the seeds ½ inch deep, 1 inch apart, in rows 12-18 inches apart. When the spinach leaves are 3-4 inches long, harvest the outer leaves for your salad. Cut back the plant just before it bolts, and the plant will produce another crop of leaves.

Freezing spinach. Wash freshly picked spinach and remove the stems. Scald prepared spinach for two minutes in a large water bath. Strain and cool immediately in a cold water bath. When cool, strain and squeeze out the moisture. Pack about ten ounces of spinach in 2-cup freezer bags. Freeze.

Recipes:

Spinach salad with sour cream dressing

Spinach salad with sour cream dressing is a recipe from my neighbour's recipe collection. I prefer to use farm cream that has soured for this recipe. If not available use crème fraîche or make your own sour cream. See the recipe in the June/July 2018 issue of *Promin*, page 28.

Ingredients for the dressing:

½ cup mayonnaise
½ cup sour cream
2 tablespoons chopped, green onion
2 tablespoons parsley
1 tablespoon vinegar
2 tablespoons lemon juice
1-2 garlic cloves
salt and pepper to taste

In a blender combine all of the ingredients and chill. Serve the dressing on spinach topped with sliced fresh mushrooms, bacon bits and quartered boiled eggs.

Spinach and feta phyllo triangles

I made phyllo triangles in 1972 for the first time for the Faculty Wives Gourmet Cooking Group for the year-end event that celebrated Greek cuisine. Since then I have altered this recipe.

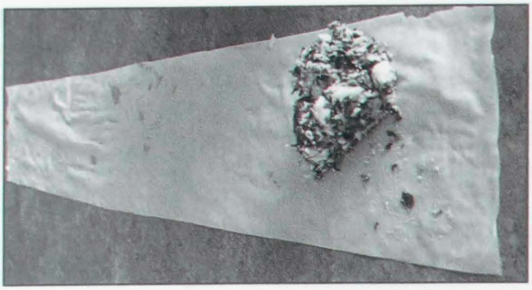
When spinach is plentiful and at its peak I make the phyllo triangles, bake, and freeze them. Warm these in a microwave and serve to impromptu guests or as appetizers before dinner.

Ingredients:

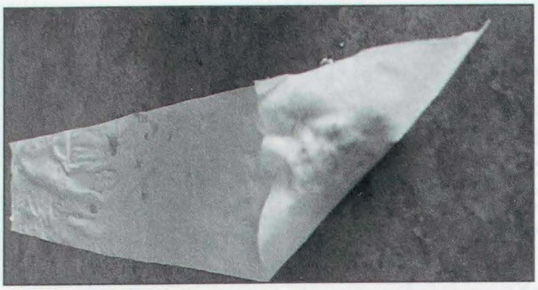
3 pounds washed spinach
1 cup onion greens
1 cup white part of onion greens
½ cup fresh dill
¼ cup frozen parsley or ½ cup fresh parsley
6 eggs
½ pound feta cheese
1 pound dry cottage cheese
½ teaspoon pepper
2 teaspoons salt
1½ Tbsp olive oil
1½ Tbsp. butter
2 cups chopped onion
1 box or more phyllo dough, thawed
½ pound butter, melted

Spinach feta phyllo ingredients.

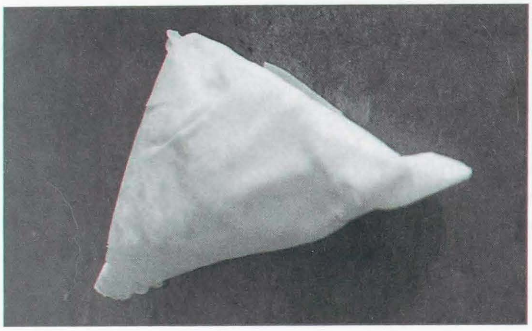
Ingredients prepared ready for cooking the filling.



Filling on phyllo ready to begin folding.



Left corner folded over the filling.



Completed phyllo triangle.

Baked phyllo triangles.

Method for making the filling

Cheese Mixture. To the crumbled feta and cottage cheese, add the pepper, salt, chopped dill and mix.

Onion. In a frying pan add olive oil, butter, and 2 cups chopped onion, white part of the scallions and cook until translucent.

Spinach. Cut the spinach into strips. Oil a pan. Fill pan with spinach, cover and steam on medium until the spinach is wilted, about 5 minutes. Repeat the process until all the spinach is steamed. Cool. Squeeze out the liquid and cut again. This reduces to about 1½ pounds.

Combine. Beat the eggs and combine the cooled spinach mixture, the cheese mixture, sautéed onion, as well as the dill, parsley and green onion. Mix well. This yields 9 cups of filling.

Making phyllo trianges

Keep the phyllo pastry covered with a dry tea towel and a damp tea towel while making the spinach triangles. Lift one sheet of phyllo pastry; lay it on your work surface. With a sharp knife, cut the sheet into four long equal strips. Working with one strip at a time, brush with butter. Place a scoop of filling at the end of the strip nearest to you. Bring the left lower corner over the filling, and fold again and again until you reach the end of the strip. Repeat the process. Brush with butter on the top and bottom of the triangle, place on a cookie sheet and bake at 375° F for twenty minutes. Serve immediately or cool and freeze.

Other spinach recipes. Another tasty dish is a bacon spinach salad topped with a piping hot dressing. For this recipe, fry up bacon until it is crisp. Remove most of the bacon fat from the pan and add a dressing made of red wine vinegar, olive oil, tarragon, basil, sugar and pepper and whisk in the pan for two to three minutes until the dressing is hot. Pour into your salad bowl of spinach and cover the bowl with your hot pan for fifteen seconds. Then mix, top with crushed bacon bits and serve.[v] Another version of this recipe is heating ¼ cup bacon fat with 1/3-cup cider vinegar, 1/3-cup water, seasoned with celery salt and sugar. Top your spinach salad. I have never tried this version.[vi]

Spinach was not a vegetable grown in my mother's garden, but why plant spinach when beet leaves, lamb's quarters, also called "loboda" (лобода), and orache, also known as "natena" (натина), were plentiful. However, spinach must have been part of our Ukrainian cuisine as Savella Stechishin in *Traditional Ukrainian Cookery* has several recipes in her cookbook. Of interest is the casserole made of homemade noodles cooked and dressed with cheese, layered with cooked spinach, dressed with onions fried in butter, topped with crumbs, and baked.

Good companions for spinach include "olive oil, butter, sesame oil, sesame seeds, basil, mace, nutmeg, marjoram, dill, parsley, ginger, potatoes, mushrooms, polenta, lemon anchovies, garlic, rice vinegar, miso, eggs, cheeses of all kinds."[vii]

Enjoy your leafy green spinach in as many ways as you can. If you have a recipe you'd like to share please write. Happy gardening and happy cooking as your serve only the finest gastronomic spinach dishes to the epicurean that is in each of us.

Vivian Skakun
All photos by Vivian Skakun

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[iv] Roy Magruder, " Descriptions of Types of Principal American Varieties of Spinach", archive.org/details/descriptionsofty316magr, last viewed June 18, 2018.

[v] Modified recipe from Fairmont Hotel, New Orleans, Louisiana "Chef's Showcase," *Cuisine*, September 1982, 15.

[vi] Forsyth, *The Harrowsmith Salad Garden*: 37.

[vii] Madison, *Vegetable Literacy*, 218.

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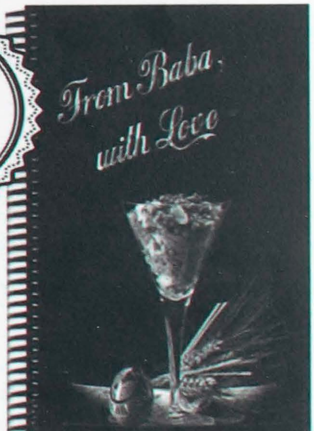

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True grit

After surviving the Holodomor and Nazi occupation, she was determined to make a difference

Before she arrived in Canada in 1948 at the age of 26, Olena Hryn had already witnessed a lifetime of horror.

She lived through the mass terror of Soviet and Nazi occupations and the Holodomor genocide, which was the Stalin-enforced starvation of Ukrainians in the early 1930s

Olena and her husband Nicholas Hryn immersed themselves in the city's Ukrainian community.

RUTH BONNEVILLE / WINNIPEG FREE PRESS
Olena and her husband Nicholas Hryn immersed themselves in the city's Ukrainian community.

It was only late in her life, in Winnipeg, that this survivor came to appreciate the extraordinary events that shaped her.

"You know, it made her determined to make it, to survive," said her daughter Halyna Hryn, who is an editor at a Ukrainian studies institute with Harvard University in Cambridge, Mass.

"There was a real survivor in her. It was amazing she was as normal as she was."

When Hryn died in Winnipeg on March 4, her three grown children wanted to mark their mother's life.

As the eldest child, Halyna put her considerable writing and editing skills to work on a formal presentation that the family delivered in speeches —in their mother's native language — at parishes in Winnipeg and Toronto.

"It was eye-opening, some of the things she was involved in," said the Very Rev. Archpriest Eugene Maximiuk from Winnipeg's Holy Trinity Ukrainian Orthodox Cathedral.

"She and her late husband held important leadership roles in the Ukrainian community." When her husband Nicholas retired, they moved to Winnipeg after living in the Toronto area for decades. Once here, they immersed themselves in the city's Ukrainian community.

Born to a cleric and his wife in Ukraine in 1922, Hryn (née Peleshuk) would survive the Soviet takeover of Ukraine, barely escaping being shipped to Siberia as a child.

Упокоїлася бувша редакторка "Променя"

Хоробра Українка

Переживши й голодомор і фашистську окупацію України, Олена Гринь рішила зробити свій внесок для загального добра

Перед тим, як вона приїхала до Канади в 1948-му році, маючи 26 років, Олена Гринь уже була пережила жахливі події. Вона була свідком терору сов'єтської та німецької окупацій, а також Сталінського геноциду, від якого померли від голоду мільйони українців в 1930-их роках.

Тільки пізніше, на старість, у Вінніпезі, ця відважна жінка готова була признати та оцінити надзвичайність пережитих років та їх вплив на неї.

"Знайте, всі жахи, що її спіткали, надихали в неї рішучість вижити," сказала її дочка, Галина Гринь, редакторка при Українському Науковому Інституті Гарвардського Університету у Кеймбридж, Массачусеттс. "Вона ніколи не здавалася. Аж дивно, що, незвважаючи на все пережите, вона жила цілком нормальним життям."

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Олена та її муж, Микола Гринь, стали активними членами української громади Вінніпегу.

Коли Олена померла в Вінніпезі 4-го березня, 2018 р., її дві доньки й син хотіли визначити мамине життя. Галина, найстарша, підготувала по-українськи доповідь в її честь, яку діти виголосили на поминальних обідах при парафіях Вінніпегу та Торонта.

"Ми прямо не знали про все, чим вона займалася!" сказав всечесний прот. о. Євген Максимюк, настоятель Української Православної Катедри Пресвятої Тройці в Вінніпезі. "Вона з своїм покійним чоловіком грали провідні ролі в українській громаді."

Коли її муж пішов на пенсію, панство Гринь перебралися до Вінніпегу, мешкавши перед тим десятки років в Торонті. Оселившись у цьому місті, вони кинулися до праці при українській громаді.

Олена Пелешук народилася в Україні 1922-го року. Батько був священиком. Вона пережила оволодіння України Сов'єткським Союзом та, ще дитиною, ледве обминула заслання на Сибір.

Маючи 10 років, мало що не сама, пережила голодомор. Мама її мусіла втекти на деякий

RUTH BONNEVILLE / WINNIPEG FREE PRESS
Olena Hryn in her passport photo

At the age of 10, Hryn, almost on her own, lived through the forced famine that became known as the Ukrainian Holodomor.

Her mother slipped away to avoid being drafted into the Soviet brigades that were dispatched to steal food from Ukrainian families in the countryside. Hryn stayed by herself, under the care of visiting relatives.

"She had these memories where she would be walking and people would be dying by the roadsides," her daughter recalled. "Just lying there. And other people would be coming with the trucks. They were all dead."

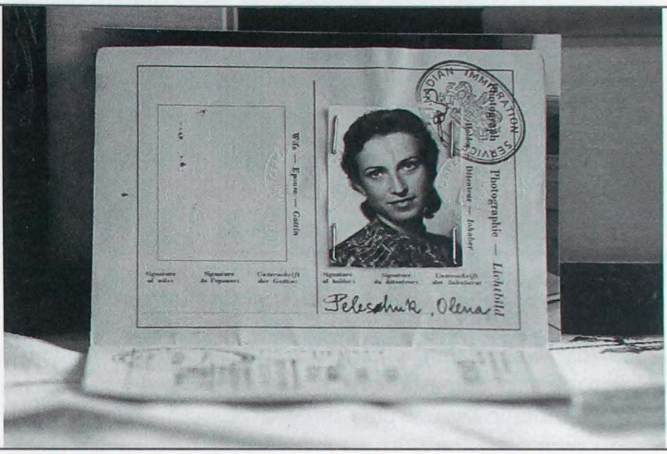
Her father spent much of the Soviet occupation in hiding with false papers because he was a cleric. Her mother was able to return when the Soviets relented and reopened the Ukrainian granaries.

As a high school student in Kyiv in the late 1930s, Hryn threw herself into her studies, getting all A's. She later enrolled in medical school, but had to halt her studies in 1941 due to the Nazi occupation.

By 1946, Hryn was a refugee in the British-held German territory, having been reunited with her parents and still pursuing her medical studies after moving to a university dorm from a displaced persons camp.

In June 1947, the Canadian government authorized, for the first time, the entry of 5,000 displaced persons, dispatching five immigration teams to Germany and Austria to select young people suitable for one-year contracts to meet specific labour needs.

Tapped as a candidate, Hryn passed up her final exams to emigrate.



RUTH BONNEVILLE / WINNIPEG FREE PRESS
Імміґраційний документ Олени Гринь

час, щоб її як учительку не приєднали до бриґад, яких висилали відбирати від селян їду. Олена лишилася вдома сама під опікою відвідуючої рідні.

"Мама споминала випадки, коли ходила до рідних у друге село, а тут люди при дорозі умирали від голоду," спімнула її дочка, "При дорозі лежали. А пізніше інші приїжджали зібрати мертвих."

Тато Оленки переховувався від Сов'єтської влади й користувався фальшивими документами, щоб ніхто не знав, що він священник. Мама вернулася додому, коли сов'єти відкрили нарешті сховища з пшеницею і голод закінчився.

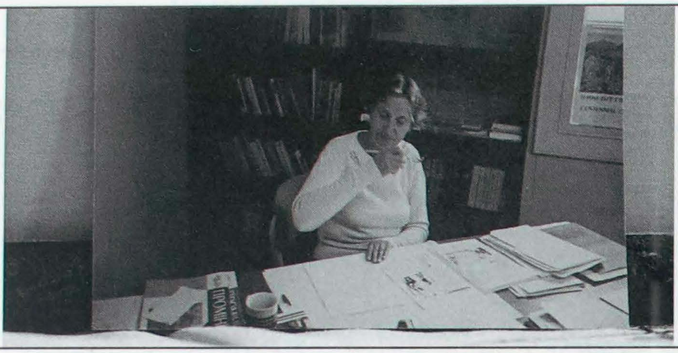
Як учениця середньої школи в пізних тридцятих роках, Олена дуже старанно вчилася й отримувала найвищі оцінки. Вона вступила на медичні студії, але перервала навчання 1941-го року через фашистську окупацію, коли всі університети закрили.

1946-го року, Олена вже була в Німеччині, в таборі переміщених людей на території, яка була в той час у руках англійців (Британська зона). Вона виїхала з України разом зі своїми батьками в 1943-му році, перед поверненням Червоної Армії в Київ. Олена вступила до Ґеттінґенського університету, де далі продовжувала вчитися, щоб здобути медичну освіту.

У червні, 1947-го року, Канадський уряд дозволив прийняти до Канади 5,000 молодих людей із цих таборів переміщених осіб Австрії та Німечинни, під умовою, що вони будуть виконувати через один рік специфічні роботи на протязі одного року. Вибрали теж Олену. Вона скористалася нагодою переселитися до Канади, стративши при тому можливість здавати кінцеві іспити.

У вересні, 1948-го року, Олени висіла з дерев'яного корабля в Галіфаксі, маючи в кишені лише п'ятдесят центів. Мала почати рік домашньої прислуги в Ліндзі, Онтаріо в домі брата дружини прем'єра Онтаріо, Леслі Фроста.

Після цього, Олена працювала 15 років у Канаді як бактеріолог в різних медичних



RUTH BONNEVILLE / WINNIPEG FREE PRESS
Olena working as the editor of the Ukrainian Journal.

By September 1948, Hryn was stepping off a wooden transport boat in Halifax with 50 cents in her pocket to begin a year of domestic service in Lindsay, Ont., in the household of Ontario premier Leslie Frost's brother-in-law.

During the next 15 years in Canada, Hryn worked as a bacteriologist at various medical establishments to help build an economic foundation for her family.

Her children remember how relatively smoothly she transitioned into the Canadian mindset compared with other immigrant parents.

Together with her husband, she threw herself into building a stable family environment to compensate for the tribulations of her own early life, ultimately sacrificing her dream of becoming a doctor.

"There were trips to (Toronto's) Royal Alex to see Humperdinck's *Hansel and Gretel*, the O'Keefe Theatre for *The Nutcracker* every winter, introduction to opera, the discovery of Myrtle Beach, South Carolina, for summer vacations, all on an immigrant's shoestring budget," daughter Halyna said.

Olena, shown here at about seven years old, survived both the Soviet and Nazi occupations of her Ukrainian homeland, the Holodomor.

She equally applied her energy to building Ukrainian community institutions: her church parish, the various Ukrainian Saturday schools that her children attended, youth organizations and summer camps, lectures at cultural homes such as St. Vladimir's Institute in Toronto.

"At times, life seemed to revolve inside a large Ukrainian bubble despite daily forays to English school, which often seemed less demanding or interesting," her daughter recalled.

As a parent, she was the original tiger mom. Highly disciplined, she ate well, exercised regularly and never left the house without putting on lipstick and heels. She swam long distances every winter at a mineral water cove in Florida well into her 90s.

All three of her children graduated from university. She made sure of it.

She lived in her own home until the end with her youngest daughter Mariika Hryn. She was 95.

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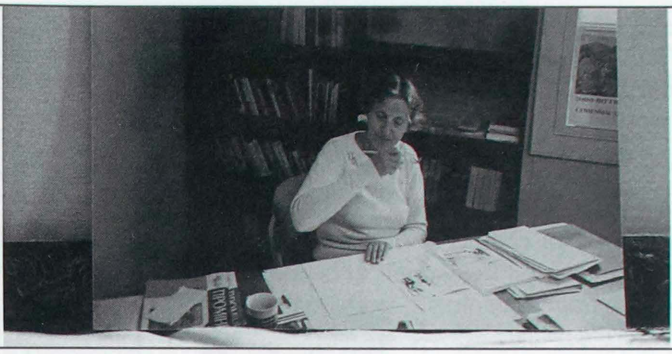

RUTH BONNEVILLE / WINNIPEG FREE PRESS
Олена працює редакторкою Журналу "Промінь".

установах, щоб заробити для своєї родини. Діти пам'ятають як легко вона прийняла канадську культуру в спорівнанні з іншими імміґрантами. Разом з чоловіком, вона кинулася в будування солідної родини та дому, щоб компенсувати себе щодо недостатки свого дитинства та дати дітям кращої долі. Укінці, вона пожертвувала мрією стати лікарем.

" Дітьми, вона нас водила на представлення Гампердинка "Ганзель і Ґретель" в Королівському Театрі Олександри в Торонті, на балет в Театрі О'Кіф кожної зими (The Nutcracker), на опери, а влітку ми їздили на вакації в Миртель Біч, Південна Кароліна—і все це, незважаючи на скромний імміґрантський бюджет," сказала дочка, Галина.

Вона також розбудовувала українські інституції, підтримувала свою церкву та парафію, помагала організувати українські рідні школи до яких учащали діти, молодечі організації та табори, ходила на доповіді по народніх домах та працювала в Інституті св. Володимира в Торонті.

Олена пережила сов'єтську й фашистську окупації рідної батьківщини, як також і голодомор.

" Часом мені здавалося, що живу в великій українській кулі, з якої виходжу тільки до англійської школи, яка часом виявлялася менш цікава, менш вимагаюча," пригадує донька, Галина.

Як матір, Олена була вимогливою. Самодисциплінована, вона їла тільки якісні продукти, вправлялася фізично реґулярно й ніколи не виходила з хати без макіяжу, без туфлів на каблуках. Кожної зими, Олена плавала далекі відстані в мінеральних водах в невеликому озері в Флориді, навіть коли мала більш як дев'яносто років.

Усі її діти закінчили університет—вона подбала, щоб так було. Жила Олена в своєму домі до самого кінця з найменшою донькою, Марійкою. Померла маючи аж 95 років!

Написала Олександра Пол
Переклала Леона Фарина Бриджес
Редаґувала Галина Гринь

Замітка редакторки: Олена Гринь, бувша редакторка "Променя" (1990-1997), була ревною членкою Союзу Українок Канади. Була засновницею і культурним референтом осередку ім. Старицької-Черняхівської в Торонто й працювала в осередку ім. Лесі Українки в Вінніпеґу та на Провінційній Управі Манітоби. Слава їй та Вічная пам'ять!

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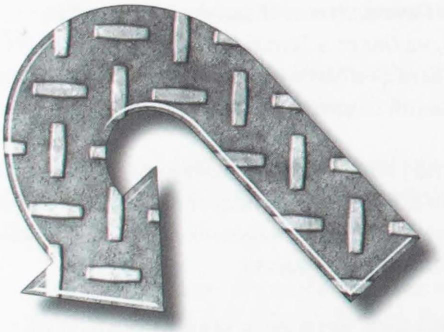
St. Romanus, the melodist



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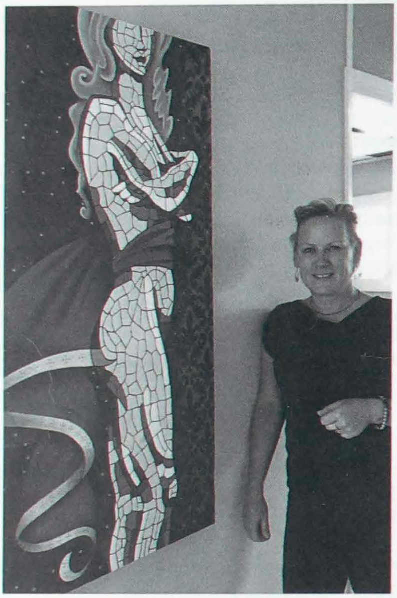
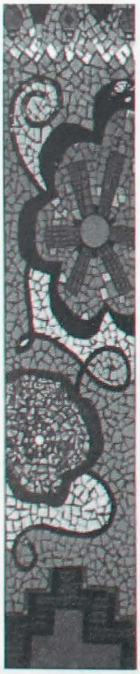
Artist in the Spotlight,
Theodora Harasymiw,
Mistress of Mosaics



Theodora Harasymiw is a Visual Artist and Art Educator working in Edmonton. In addition to working in her studio, she has been working as an Artist in Residence since 1997. For the last 10 years, Theo's main medium has been mosaics, but she holds a Fine Arts degree from the University of Alberta in painting. Her painting style evolved into canvases featuring juxtaposed patterns and forms made up of broken segments. Mosaics followed. Having the two mediums to work between has been wonderful, because they're so vastly different and offer different perspectives on how to create.

I visited Theo in her studio in Strathearn Heights Mall, an impressively large space with numerous rooms on the second floor. Her West Highland terrier, Tuco, met me at the front door. Over a cup of tea, we chatted about her career as an artist. Theo has managed to earn a living from her art and she highly recommends that young art students get a grounding in business. She believes that it was her ability to pitch her projects to prospective patrons that has led to success.



Theo's first major mosaic mural is installed in the entrance to St. John's Institute. It took three years to complete. Another of her works can be found on a wall of the very popular Italian Centre Shop at 108 Avenue and 95 Street. Just across the street are her mosaic-decorated pillars enhancing Giovanni Caboto Park. At the Royal Alexandra Hospital, two mosaic pillars grace the Emergency Room and two of Theo's pieces hang in the Quiet Room—a place where families are told about the imminent death of loved ones.

Theodora has been an artist in residence within the Edmonton Public and Edmonton Catholic School Systems for the past twenty years. "Artists in Residence" are sponsored by the Edmonton Foundation for the Arts. Artists visit a school for a month or more and teach the students and/or have them create communal works of art. Theo has shared

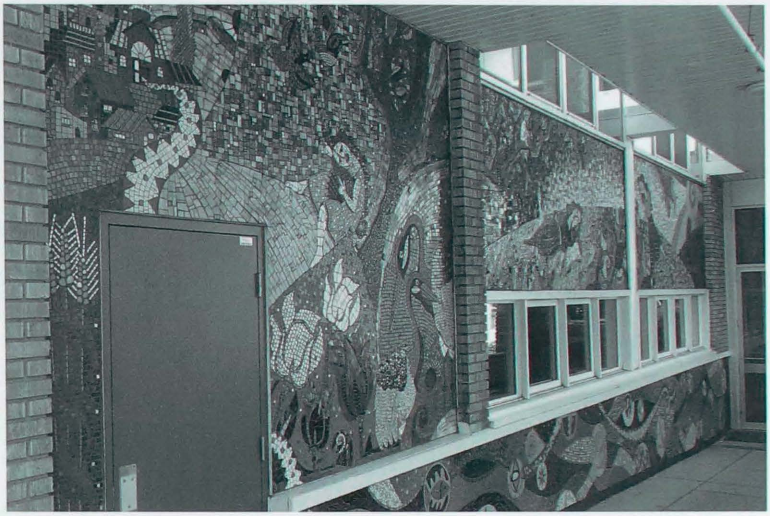
Top: Theo's latest painting style
Above: Mount Pleasant School 2018 Mosaic Pillars
Opposite: Saint John's Institute Entrance

"Pillars" Photo by Theo Harasymiw
All other photos by Leona Bridges

her art skills with students in over eighty such schools. To see many of the art works resulting from these efforts, visit her website at http://theodoraharasymiw.tumblr.com.

The medium of mosaics offers challenges that Theodora relishes. What should be used as a base for any given project? Which recyclables could be incorporated into the work and where might they be obtained? What materials can best withstand the great outdoors? What colour should be used for the grouting? Should the surface of the work be flat or can some depth be achieved? How should a large piece be designed in the studio so that it can later be transported to a public place for display?

Theo is currently working on a triptych called "Rushnyk" in honour of the 125th Anniversary of Ukrainian settlement in Canada. It is to be mounted on the side of the Wentworth Building at 102 Avenue and 97 Street, the former location of The Ukrainian Book Store of Edmonton. Besides embroidery elements, it features a field of wheat. A joint project of Theodora and of the Alberta Council for the Ukrainian Arts, it will be installed this summer.

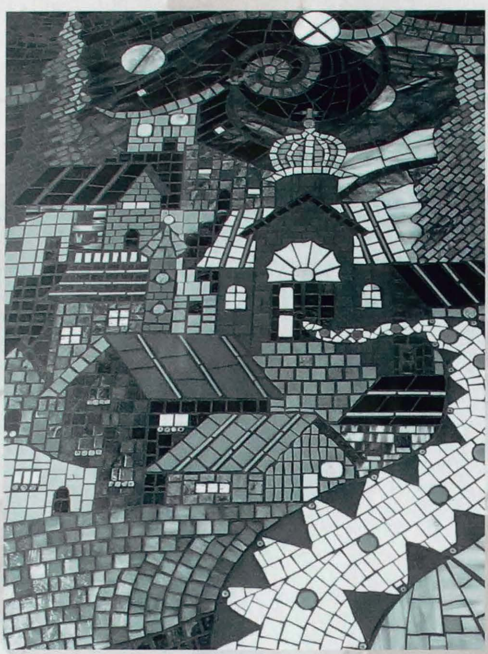
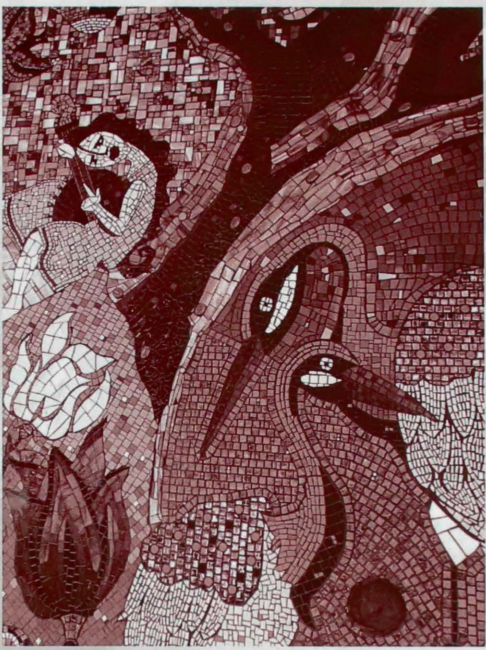


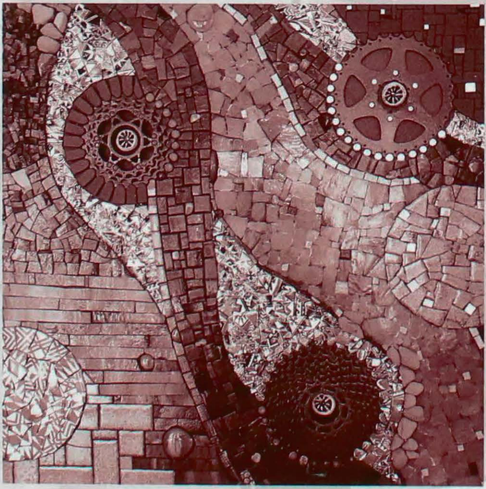
Theo also showed me her plans for two outdoor benches, each thirty feet long, to be placed by the Argyll Community League in Mill Creek Ravine Park. She was creating them by applying non-porous materials to a waterproof membrane (normally used when building shower and bath units), working section by section to achieve the whole.

Theo's studio space includes an art gallery painted in black with appropriate illumination and clever hangers for artwork made of recycled bicycle gears and chains. She shares the space with two retirees. Dean Cramer creates clocks, lamps and other Steam Punk items from recyclable materials. He is also the resident handyman. Another is Glenise Harvey of Dandelines Gallery, whose objective is to bring art to marginalized groups. Glenise seeks to elevate the artist in everyone. To this end, she has sponsored an art show for children with learning disabilities, as well as an art project for Syrian immigrant mothers and daughters. Many other projects will follow—one project provides funding for the next.

In May, 2018, Theodora's works were exhibited in the art gallery of the Alberta Council for the Ukrainian Arts and most of her pieces were sold. The remaining three can be viewed at her studio and she also takes commissions. Get in touch with Theo at paintingtheo@yahoo.ca or 780-718-1672.

Leona Faryna Bridges



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